Annex "A," Subparagraph 1a,

Sociological Background

GENERAL CHARACTER OF THE SOCIETY

181 The general pattern of Finnish society can be traced back to the common Northern inheritance of freedom and individual liberty. Because of its ideology, culture and religion--as well as its geographical location--Finland is closely connected to the Scandinavian states and represents a totally different area from East

•177 Europe. Its judicial and administrative institutions developed during the common Swedish-Finnish period, and it has received cultural influences from Rome and later from other centers of Western civilization. When annexed to Russia in 1809 Finland represented by far the most advanced part of the empire and retained a position of self-government throughout this

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177 period. The effects of this Russian regime are almost non-existent in present-day Finland.

181 As in Sweden, Finnish society is based on an ancient peasant culture in which the active participation of all the people in deciding the fate of the nation has been characteristic. The ideas of democracy and personal liberty are self-evident to a Finn; he could hardly dream of an existence without them. To an outside observer Finnish society presents a picture of extraordinary stability, of a slow, confident development with almost no interludes of riot

181 and confusion. But it is obvious that a change
178 is now taking place. During this century, and especially after the last war, Finland has been changing from a predominantly agricultural country to a predominantly industrial one, with all the implications and problems that arise

538 brought much devastation on both sides of the sea.

175 797 177 The Scandinavians, meanwhile, had been converted to Christianity and had achieved a kind of national unity while the Finns were still divided into tribes hostile to each other. Under those circumstances, Sweden gradually acquired a foothold in Finland, and the conversion of the Finns to Christianity took place at the same time. The conquest of Finland long has been said to have been completed during three crusades, undertaken in 1155, 1238, and 1293, led by Swedish kings and commanders and resulting in the conversion and submission of the Finns, the Tavastians and the Karelians. However, according to modern historical investigation, the conquest of Finland came about much

175 more slowly, the Swedes taking advantage of
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177 the continued internal animosity between the Finnish tribes. The religious conversion took place very gradually, too. Christianity had its first stronghold among the Swedish settlers, who had immigrated to Åland and to the adjoining archipelago and coastal areas, and from them the new doctrine spread among their Finnish neighbors. The Apostle of Finland was St. Henry, archbishop of Upsala and an Anglo-Saxon by birth, who preached and baptized throughout southwestern Finland until he was killed by a pagan farmer and chieftain, Lalli, who resented the interference of a "foreigner." [773] Lalli has sometimes been elevated to the role of the first representative of the first Finnish national spirit, but he is more or less a mythical figure.

175 mythical figure. St. Henry, on the other hand,
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[776] is a historical figure, and no doubt suffered the
177 death of a martyr during his missionary excursions. He became the patron saint of Finland, and several churches were built to commemorate his deeds.

The conversion was carried on among the other tribes by monks and native missionaries, but in distant regions paganism prevailed until the days of the reformation. There is some indication that the first attempts to convert the Finns came from the East, from the Greek
[192] Catholic Church; for instance, words like cross, Bible, pagan, and priest have been taken into Finnish from a Slavic language, but this Eastern
175 influence soon waned. At the beginning of the thirteenth century the whole of Russia, except

175 565 in both countries. An important feature in the social structure of Sweden-Finland was the free position of the farming class. The peasants never became serfs as they did in Central Europe, but were able to keep their landed property and their political rights in spite of the rising influence of the nobility in subsequent centuries. When the diet was established in 1435, the peasants were from the very first represented in it as one of the four estates. The name peasant, in Finnish talonpoika ('the son of the house,' i.e. the owner of the farm), like the Swedish equivalent bonde, is regarded as an honorary designation of which the owner is very proud.

177 Cultural influences usually reached Finland via Sweden, but the Finns were also in direct

177 contact with many centers of the world. Many Finns studied in the universities of Southern and Central Europe, in Paris, Bologna, Prague, and later on in the German universities. The reformation reached Finland directly from Wittenberg, where young Finnish men were studying under Luther and other leaders of the German movement. The reformer of Finland was Bishop Michael Agricola, who originated the Finnish literary language. The first book in Finnish, a primer, was published in 1538, the New Testament in 1548. The Finns accepted the new doctrine readily enough without any [195] fights or other demonstrations, and towards the end of the century Lutheranism was firmly established in the country.

ooo During the sixteenth and seventeenth centuries

Mikkeli	11,303	4,619	1,710	2,087	1,621	866
Kuopio	17,839	9,635	2,980	3,250	3,444	1,548
Vaasa	34,123	21,185	5,977	5,675	5,372	3,329
Oulu	11,625	7,430	2,275	2,605	2,221	1,261
Lappland	3,243	3,508	933	1,611	879	242

Any information activities originating outside the country are of minor importance. The major foreign embassies--the British, the American and the French--arrange lectures and exhibition and make available literature for representing the culture and achievements of their respective countries, but these activities are almost entirely limited to Helsinki and the educated circles, who have a command of these foreign languages.

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